

once more hastened into Khurásán to drive out the Uzbaks, for which purpose he set out in the spring of 919 H. (1513 A. D.). On his approach the Uzbaks fled. He remained in Khurásán and Hirát after that for two or three months, and conferred the Government of Hirát and all Khurásán on Zaníl Beg, the Shámlú Amír; but, in 921 H. (1515 A. D.), he nominated his son, Thamásib, then a mere child, to the government of Hirát and Khurásán, with Amír Khán, one of his great nobles, as his Atábak or Lálah (governor). The coin in question, No. 229, must, consequently, have been struck while Sháh Ismá'il was at Hirát, or soon after, by Zaníl Beg, the Shámlú, as governor of Khurásán.

On a future occasion I may offer some remarks on the Afrásiyábí Kháns of Máwará-un-Nahr and their coins.



*On a Symbolical Coin of the Wetháli dynasty of Arakan.*—By W. THEOBALD

In his article on the coins of Arakan, Pegu, and Burma, in the *Numismata Orientalia* Lieutenant-General Sir A. P. Phayre describes and figures nine coins which he refers to four kings, *viz.*, Varma Chandra, Priti Chandra, Varma Vájaya, and Yari Kriya, the last represented by a single coin only, the initial character of which is not clear. I have lately become possessed of a second specimen of this coin, also unfortunately not quite clear as regards the first letter of the king's name. General Sir A. Cunningham points out, however, that the first and last letters, on both my coin and that figured by Sir A. P. Phayre are clearly different, and the name cannot therefore be Yari Kriya, which, moreover, is no name. He suggests as a possible reading the name 'Arikiya' but more perfect specimens must be discovered before this reading can be confidently accepted. The coin, however, clearly belongs to the 'recumbent bull' type of the symbolical coins of Arakan, and may be thus described:—

*Obverse.* A bull to the left, recumbent (though from the poor execution of some coins the animal might be considered as standing), within a circle having exteriorly a beaded margin. The king's name written straight across the coin, above the bull's back.

*Reverse.* A central upright 'thyrsiform' object or pole, with an upright sickle-shaped support on either side; all three being supported by, or contained within, a concave horizontal base, but unconnected therewith. From the point of either 'sickle' shaped object, flows backwards and outwards, a curved fillet or plume-like band ornamented with seven globes, connected with the fillet by curved items imparting an elegant wavy or arborescent effect; while below the central ornament

are six dots or spheres, and above it, generally, the sun on the left and crescent moon on the right; the whole design being bounded by a circle, with beaded margin as on the obverse.

The central object on the reverse has been variously described. Lieutenant Latter, in describing these coins\* refers to this emblem as “the trident of Siva” and adds:—“On each side is a scroll, and beneath are certain round dots.” To term the object a ‘trident’ however is quite inadmissible, as it is impossible to conceive a trident, which has no handle, or staff, and in none of the coins in question, is there the slightest indication of any central staff whatever. Moreover, in the best preserved coin, the so-called ‘trident’ and its constituent parts do not appear to be united to the curved horizontal bar, but to merely rest thereon, and not always even in contact therewith; and in no case is there any trace of a handle or prolongation of the central prong below: so that the notion of this object representing a trident must, I think, be rejected.

General Sir A. P. Phayre thus describes the symbol:—“Trident of Siva, with garlands pendent from the outer blades. Sun and moon above. Below nine dots.”† The term ‘garland’, here applied to the lateral ornaments of the symbol in question, is even less appropriate than the term ‘scroll’ used by Latter, as ‘garland’ involves the idea of an annular object, which is certainly not intended here. Assuming that the sickle-shaped objects are intended for snakes, the ‘scroll’ which commences near the extremity of the head of each would represent a flowing recurved crest ornamented with five or seven dots, or jewels, each of which may stand for a separate head of a five-headed or polycephalic Naga.

That the symbol is not Sivite, or intended for the trisul of Siva, is the opinion of General Sir A. Cunningham, who remarks in a letter:—“The fact that the symbol was chosen by the Burmese King to place upon his coins ought to be sufficient evidence of its Bhuddhist origin.”

As the term ‘trisul’ or ‘trisuliform’ would infer a connection with Sivite worship, it will be better to call it, the tripartite symbol, whether Bhuddhist or not, though it might have become ultimately associated with Sivite worship, or, not improbably, converted into the ‘trisul’ by a very slight process of development. All that was requisite thereto, was the addition of a staff below, and this merely involved the downward prolongation of the central upright stroke, which I have ventured to compare with the Greek ‘thyrsos.’ In like manner I am inclined to regard the side supporters as snakes or Nagas, without thereby intending to regard them as Sivite symbols, but rather as symbols adopted into both Buddhism and Sivaism from a cult older than either of those religions.

\* J. A. S. B., XV, 239.

† *Numismata Orientalia*, p. 28, Coins of Arakan, Pegu, and Burma.



We moderns have surprising difficulty in realizing the wealth of imagination which in early days was lavished on religious symbolism, and the Protean forms and shapes which the triform conception of deity generated in the early theopneustic mind. In occasional instances even now, where the religious sentiment is strong and united with an emotional or imaginative temperament, the mind seizes on any prominent object, as a symbol of the ruling idea. For example, I was once walking in Calcutta down 'Chowringhee' with a friend, when he suddenly grasped my arm, and pointing towards the tall Ochterlony Monument, asked me in an impassioned tone what that reminded me of. As I hesitated as to what I should answer, my friend went on—'Is not that an emblem of Christ, towering above mankind, as that pillar does above yonder plain?' In like manner any triform object, of whatever elements the symbol might be composed, would to the imaginative believer in a triform godhead, stand as an appropriate symbol of deity; whether the object was made up of a pair of snakes turned towards a central 'thyrsos' or rod, as in the 'caduceus'; or the triskelis, or wheel of three spokes; or its modern homologue, the Isle of Man symbol of three legs radiately arranged round a common centre. In the published coins, the dots below the tripartite symbols are five, seven, or nine in number, but on the coin in my possession they amount to six only.

This coin appears to be a variety of one figured by General Sir A. P. Phayre\* and referred to 'Yari Kriya', though no such king appears in the list, nor is that reading (in the opinion of General Sir A. Cunningham) supported by the coin itself. The bull on my coin has no necklace, and the snake supporters of the 'thyrsos' (using that phrase for want of a better) have seven-jewelled in place of five-jewelled crests. The diameter of my coin is 1.25 in., and the weight 105 grains.



*Ráma-tankis*.—By BĀBÚ M. M. CHAKRAVARTI, M. A., B. L., *Subordinate Executive Service of Bengal*.

(With one Plate)

*Ráma-tankis* (sometimes spelt 'Rama-tinkis') are gold medals which bear on the obverse figures purporting to be *Ráma* and *Sítá* seated on a throne and surrounded by attendants, the most prominent of whom is the monkey *Hanumán*. The figures on the reverse vary. These medals are always in gold, circular in area, with flat or concave sides. They are found in small numbers, chiefly in the Deccan. They are much prized by the Hindus, particularly by the Vaishnavas, and are daily

\* *Ibid.* Pl. II, Fig. 12.